THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—X.

By K. S. Ramaswami Sastri, B.A., B.L.

Now comes the month when pilgrims go to thee
In throngs to see thy blessed heavenly face
With grateful happy hearts as by thy grace
The fields with golden harvests laugh in glee.
They hear about the holy mystery
Of thy sweet birth and thy victorious ways
Subduing sins and lifting man's frail race
With gracious touch to god-like purity.
And on the month's last day the swelling crowd
A human ocean seems and all rejoice
At having won from all their sins release.
And e'en to him who by disease was bowed
And who crawled lame with praying heart and voice
Beyond the month thou gavest joy and peace

The Hindu Message

THURSDAY EVENING 3, OCT., 1918.

Religious Progress in India.

According to our Hindu doctrine of *Adhikara—i. e.*, fitness or qualification,—every one is to receive only that religious instruction for which he is fit. For, only then will the individual's religious thought clearly comprehend that which is taught and be thereby enabled to make it a matter of spiritual experience. Hence, among Hindus, religious faith is strong everywhere, the entire atmosphere is saturated with the fervour natural to men of deep conviction, and religion takes different forms suited to different grades of religious development. Hence, also, we rarely find people who scoff at religion, or who—because they are interested in other things—deny to religion its meaning and value for men. What a contrast to this is the state of things in the West! An English writer says:—"The religion of most men will either all but completely wither or vanish before the invasion of other great facts and interests of human life,—Economics, or Politics, or Ethics, or again, Science, Art, Philosophy; or it will, more frequently, become largely assimilated, in its conception, valuation, and practice, to the quite distinct, and often subtly different, conceptions, valuations and practices pertaining to such of these other ranges and levels of human life as happen to be vigorously active." Hence, it is also true that, as the same writer says, "the human individuals, families, races, are relatively rare in whom this sense and need of religion is strongly, sensitively active."

Owing to the universal acceptance of the need of different grades or steps in spiritual teaching for men of different degrees of spiritual development, we find that Indian sages and thinkers have formulated religious beliefs and practices of all kinds from the lowest fetishism to the affirmation of the truth beyond which it is impossible for the human mind to soar—that which is contained in the oft-quoted *Maha-Vakya*, "*Tat tvam asi.*" It is impossible for any affirmationist (*Astika*) to carry the principle of Parsimony (*Laghava-Vada*) beyond the postulate of the "One (existence) only without a second." Hence no one can deny that Hindu religion and spirituality soars higher than any other yet conceived by the mind of man. It is, therefore, impossible to make any further progress than what India has made in religious thought or practice when her sages laid down the practical steps for the realisation of the Supreme Self which is the one only Reality. Moreover, as all the resources of human logic have been laid under contribution from the beginnings of Indian speculation in order to defend every point of any significance for any and every system of Indian thought or experience, there is hardly anything to add for any new thinker of any school which can be said in strictness to mark a real point of advance in Indian religion. This is a unique merit of religious or philosophical inquiry in India, and we owe it to the fact that the Hindu mind is intense, fervid, and serious when it deals with matters relating to the spirit of man. It is this feature of the Hindu mind that still enables

the Hindu thinker, and especially the Vedantin, to go forth anywhere and everywhere as a true teacher of men,—the only one having a substantial and unquestionable claim, or at least the chance of making such a claim, to be accepted as such among the world's advanced communities.

We are living in an age when men have had a many-sided awakening, and are sensitive to the existence of laws and forces in various ranges and levels of life. They are able to utilise them for the achievements of life's purposes, and hence regard the constraints of tradition or religion or both as mischievous or useless in the extreme. But the novelty of the situation will soon wear off, and the dispositions and faculties inherent in man will again need the satisfaction and consolation which Religion alone can give. For, all our achievements in the world and all the costly sacrifices made to gain them can only be justified if we stand intimately related to an Entity which surpasses, even while it is closely allied to them, all which this world offers or which we are tempted to seek therein,—they are only valuable as offering to us the means to attain to or become that Entity when we pass from this world.

Men have, within their own nature, the intimations and aspirations towards the Ideal which, when entranced by it, induced them to turn away from the life of the world,—its joys, trials, and disappointments. Neither the imperative needs of daily life, nor the constraints put upon us by our fellow-men can prevent us from the bringing into exercise of those faculties intellectual, emotional, and conational, which turn at a certain stage of the individual's development towards the great problem of the origin and destiny of the universe, of our own selves, and of the individuals akin to us who are in constant contact with us in social life. Even in the West, there are men who are frequently led into thinking how the activities of the singularly materialistic type of man developed there,—activities which, strenuous and costly in ordinary times, involves in these exceptional times the enormous sacrifices, the blood-curdling horrors, and cruel devastations of a war conducted by several of those who are engaged in it on principles worthy only of the fallen angels and their noted leader as immortalised by England's great poet—can be rationally explained as founded upon any possible hope of benefit to mankind. There have not been wanting men and movements in the West whose aim has been to deny that there is a Reality beyond the transient enjoyments and emotions of the life here,—a Reality whose like we can endeavour to become or which we ourselves are in essence and in truth,—a Reality whose existence is not only a postulate of Reason, but an experience of deep and momentous import to those who have had the rare good fortune to be trained along those eternal paths of the spirit which are taught in the Vedas and whose secret is still preserved among the Indian Saints and and Gurus and can be made to reach those who are fortunate enough to gain access to them. Among the greatest and most influential thinkers of to-day is the Italian Benedetto Croce. According to him, "Truth is an ascending to ever higher heights which are without a summit, as Life is without a summit." And again:—"No philosophical system is definite,

because Life itself is never definite." But we must remember that this conclusion is only reached by those who regard the human intellect as the sole determining factor or source available to us in the discovery of reality. But not only are there, as already stated, in our own nature intimations of, dispositions towards, and aspirations after, what Benedetto Croce calls the "*summit* of truth, but there are also the eternal oracles and sources through which that summit can not only be intellectually comprehended, but grasped and realised in all its enchantment and sublimity by the human spirit freed from all its carnal limitations under the guidance of Gurus who have a direct and living experience of it.

According to the Hindu religion, the one Existence or Reality is not only the "summit" of Joy and Perfection, but it is also omniscient and "omnipenetrative"—in the happy phrase coined by Revd. Dr. Miller. With us, time and space are elements in all our perceptions, thoughts, and activities in life. But time is something more real and more full to us than space. According to the great French thinker, Bergson :—"our duration is not merely one instant replacing another, if it were, there would never be anything but the present,—no prolonging of the past into the actual, no evolution, no concrete duration. Duration is the continuous progress of the past which gnaws into the future and which swells as it advances. And as the past grows without ceasing so there is no limit to its preservation. As the Brihadaranyaka Upanishad says :—"विद्या कर्मणि समन्वारभेते पूर्वप्रज्ञा च" "Our thoughts, and activities follow us, and also the knowledge transmitted from our past lives." The moments seem indeed, independent of each other, but that is only because we look at them speculatively from outside,—*i e*, as James Ward says, "in time concevied as physical," *not* as we actually experience them. Following Bergson, another English author says :—"Our experiences, although always more or less successive, interpenetrate each other in various degrees and ways, and are thus more or less simultaneous." Hence the life which is absolutely perfect—the life of Isvara—is *absolutely simultaneous*. It is only the finite beings—the Jivas—that exist in time, live in time, and pass away in time. But Isvara is eternal, and his consciousness is absolutely simultaneous. He is so to all finite beings and at all times, and hence he is "Omni-penetrative." He is both omniscient and omnipresent,—unlimited by space and time and above all separateness as indicated by things existing in space and time,—त्रिविधपरिच्छेदरहितः

In the West, men experience much difficulty about Pantheism and its distinction from Theism. But to those who have followed us so far, the difficulty must vanish. If Isvara is conceived as one, eternal, omniscient, and omni-penetrative, we effect a reconciliation between Theism and Pantheism. All human hearts—all hearts, human or supra-human—can turn to the one Isvara, as all men can turn to the one Sun in the heavens. But the analogy should not be pressed too far,—for the Sun is a being limited in space and time, and an idea which seems true and applicable to the Sun may not seem true of the conception of Isvara, as being above all limitations.

But the very fact that Isvara is above all limitations ought to enable us to explain the difficulty. To him who, unlike all other beings, is free from all limitations, adjustments are possible which are not possible for others, so that he may enable all men to turn to him,—even though that seems not possible to, or realisable by, our limited understandings. The difficulty is easily solved in the Hindu doctrine of Incarnations,—which may be conceived as many or few, simultaneous or successive, co-operating or isolated,—for they are dependent on Isvara's will alone as determined by the circumstances of time or place, or—what is the same thing—the Karma of living beings.

The objection put forward by Western thinkers to this doctrine is that it cannot explain the phenomenon of Evil. For, as Isvara is free from all limitations, as he is a perfect, eternal, and omni-penetrative being, he cannot create a sinful and limited universe or beings. This objection is easily met,—for creation is only the clothing of the Jivas with their physical bodies. The Jivas or souls themselves are not to be created,—for, they ever have their own existence, as well before, as after, the creation of the universe. Our ignorance and our sin are due to limitation, and that again is due to our sense of separateness from God,—to our Karma which is due to our material clothing, and to our material clothing which, in turn, leads to Karma. When we are perfect in our knowledge of God, our limitations fall off, this world of matter (or maya) vanishes for us, and our sense of separateness vanishes, and we attain to our true knowledge of our kinship to (or identity with) the Reality that is "One only without a second. Hence our sin, separateness, or limitation is due to our contact with the material world and to our being caught in the samsaric wheel of Karma and Re-birth. When we pass this material world—this recurring cycle of births, deaths, and re-births—we reach the Bliss which is akin to (or identical with) the one supreme and absolute reality, the Paramatman.

We have spoken of the Incarnations of the Supreme. Sri Krishna points out that these Incarnations are due to his divine will which is ever mighty enough to keep matter under control. No limitations of matter are ever possible for Isvara who is ever beyond all limitation. He only appears to be in limitation while in one of his Incarnations, and even then only to those who are themselves steeped in the bondage or ignorance of samsaric life. Sri Krishna has taught (in the Gita) that truly great and enlightened souls know him even then to be beyond all material limitations. Even in his Incarnations, he can, and does, exercise at pleasure his omniscient mind and omni-penetrative will, though that can be intelligible or perceptible only to those who have by their deserts, earned his grace and thereby become enlightened and free.

One question more must be dealt with before we close—the value of the world's religions as paths to the goal of perfection. All religious institutions have their value in preparing the soul in its passage through the samsaric life of the material world to the joyous enchantment of final emancipation and enlightenment. Every historical religion derives its justification from this circumstance. But the Sanatana Dharma—which, as

the late Prefesor Max Muller magnanimously described it, is "at once the most sublime philosophy and the most satisfying religion"—is at once the consummation of all truth and the compendium of all the paths leading to it through successive gradations. Hence it is eternal, true, comprehensive, perfect,—even like Him from whom it has had its origin and in whom it finds the completion of all man's desire and the goal of his perfection and joy. For this reason there can be no progress in the Hindu religion as a system of faith or thought. For, there can be no change in what is already perfect and full. Progress implies change, and change can only derogate from what is perfect. When, after all the wanderings in the world of samsaric life the jiva takes his birth among the Holy People, and his meritorious Karma of the past secures the Guru who will carry to him the enlightenment he wants, the joy of freedom comes to him through the divine grace which he has fully earned, and it remains with him as his most precious and priceless possession for ever and ever.

The Progress of Agriculture in India—1916-17. *

The Report on Agriculture in India for 1916-17 issued by the Government of India contains some very interesting and useful information about the progress of agriculture in India during the past year. It is gratifying to note that in spite of war conditions good progress has been made on the whole. The Department had to contend against many difficulties created by the war not the least of which were the depletion of the staff, the financial stress, and the rise in price of all kinds of machinery. But it is a great satisfaction to see from the report that people in India now feel more and more that the agricultural department is for their good and that it is doing much towards increasing the outturn of food crops in India.

The yield in wheat rose from 8,652,000 tons (1915-1916) to 10,158,000 tons in the year under report and the export of it also shows a good increase. The report says "The increasing cultivation of Pusa wheats over large areas in Northern India, the substitution of Industrial paddy in Bengal and the replacing of the present varieties of this crop by those being evolved in Madras and Burma will shortly assume large proportions and the cultivators, the trade and the railways will all reap the benefit." The extension of long-staple cotton is being investigated by the Indian Cotton Committee. The rice yield showeth an increase of 4 per cent. Though India is the largest exporter of rice in the world the point of view from which the Department is chiefly working is that as rice is the staple food of a major part of India to increase its yield is to increase the local food supply. The total production in cotton was 14 per cent. above last year, but that of sugar was slightly below the final figure of the preceding year. Next to cotton manufactures sugar was India's largest import before the war. War conditions have led to a large shrinkage of the imports and Japan's share in the supply, which was insignificant before the war is increasing fast.

Here is one of the many striking examples of Japan stepping into the shoes of the German trader in India. This is not a matter for congratulation and as there are abundant possibilities, not a moment should be lost in manufacturing refined sugar in India sufficient at least to meet the huge demand for it.

On the other hand the cultivation of the sugar-beet possesses many advantages over that of cane and if experiments on it on a larger scale prove as successful as this year's, a great future may be predicted for white sugar industry in the Peshawar valley which is peculiarly suited for it. The value of jute exports in 1916-17 was

* Report on the Progress of Agriculture in India for 1916—17.

25 per cent of the exports of Indian merchandise,—the highest percentage represented by any single commodity. Though India has the monopoly of the jute trade yet the supply is not equal to the demand and the problem before the Department is to increase the output by an extension of the cultivable areas and an improvement in the quality and yeild. Next we come to an important product, namely, Indigo which thanks to the war has now some prospects of reviving. The stoppage of synthetic indigo from Germany has made the natural indigo industry come to its own and the cultivation of the crop has considerably increased. It is particularly noteworthy that the greatest increase occurred in the Madras Presidency and the United Provinces. An Indigo Research Chemist has been appointed to put the industry "on a basis so sound that it could in future put up a successful fight against the German manufacturers." The trade in oil-seeds was marked by a considerable increase in the quantity exported and also by the high prices and a strong demand particularly for linseed in England. But we cannot look with favour on the increasing export of oil-seeds which is a great loss to the country in the end. The oilcakes and especially linseed cake is a highly nutritious feeding cake for cattle. So the manufacture of oil should be undertaken in the country and only the oil exported. Tea and coffee were not so prosperous, the coffee trade being the chief sufferer from the incidents of war. The war has considerably helped rubber exports and nearly seven-tenths of the exports were from Madras. "Rubber-planters are fortunate in that their particular product is one of vital importance in the successful prosecution of the war." As the problem of packing fruit for transit has been overcome by the Howards and as the Railways have shown concessions for fruit transit it is hoped that the fruit industry will be improved and extended. "The year under review records substantial progress in the investigations which are being made on fodder and grasses" but much more remains to be done for the maintenance of cattle in health. The needs of war have helped to create a new industry namely of sun-dried vegetables and the success attained foreshadows a great future for the intustry in the North-West. The sun-drying of vegetables reduces their packing space to one-seventh and thus a week's supply for a battalion on active service can be packed into twelve kerosine tins and transported by two mules. Seri-culture and api-culture are two other industries needing more attention then they do now.

The existence of war conditions were unfavourable to the development of agricultural engineering in all provinces.

The majority of the agricultural class in India being illiterate, demonstration is a more effective way of improving agricultural methods than any system of education. The government recognises that there is great room for development of the demonstrative form of instruction in India and that the essence of successful demonstrations lies in their distribution over the widest possible area. The Registrar in Bombay foresees no future for the co-operative dairy there unless a large measure of government or municipal support can be afforded. In Madras where the milk supply is very inadequate to the demand we are surprised to note that not even an attempt at a co-operative dairy has been made. The dairy industry needs a greater attention than what is now being bestowed on it, since it supplies one of the best and most nutritious kind of food to the people.

Notes and Comments.

Those who condemn the Brahmin Caste as they find it to-day must certainly be welcomed if their object is to reform it and to make it live up to the high ideals of their fore-fathers. At the same time, we would remind them that they must not cry down the Brahmins on the ground that all of them are not exemplars of virtue. If we look into the past, we find that the Puranas were composed at the commencement of the Kaliyuga,—*i.e.*, 5,000 years ago or more, according to Hindu tradition, or at least 3500 years back, even if we accept the reckoning of modern critical scholar-

ship. Even the Upanishads mention the Puranas. It may be that the original Puranas may not have attained to their present length and dimensions. Still, we had them three thousand or four thousand years ago, and they were composed for the benefit of "women, sudras, and *dvija-bandhus*." The *dvija-bandhus*—or brahmins by mere birth or blood-connection, and not such also by learning and character—have always existed, as they do to-day. It is absurd, therefore, for Mrs. Besant and other enemies of the Brahmin caste to pretend that they have made the wonderful discovery that "the qualities and the divisions of the caste do not *now* go together." (*Wake up India*, p. 275). They have *not* gone together for several thousands of years, and that is why we have had the Kali-yuga in being. Had birth and character been always coincident or concordant, we should have the Krita-yuga continuing, and not the reign of Kali-yuga.

* * *

The caste-system cannot be said to be "passing," as Mrs. Besant says, simply because the "quality and the name," as she says, do *not* "go hand in hand." It will pass only when Brahmin women freely inter-marry with men of other castes or nationalities. No doubt, we have had stray cases in which such inter-marriages have taken place. Such inter-marriages are also promoted a good deal when Brahmins or others leave the Sanatana Dharma and are converted to Christianity or join the Indian Samajas which follow the religion aptly called "Christianity without Christ." There was also a danger of rapid caste disruption when men who had made sea voyages were put out of caste, or remained voluntarily outside, on their return to India and contracted marriages outside of their caste. But this phase of social life is becoming rare, and those who return after making even a prolonged stay in foreign countries are, in the present conditions, able to induce their near relations to admit them to caste intercourse of all kinds. Hence, the chance is that a new caste will be formed in due course, of men who do not wish to observe the caste restrictions now obtaining, or such men will be re-admitted without demur and several of the present caste restrictions will be allowed to decay and disappear. In the latter case, the ideals and observances of each of the existing castes will undergo a change, while the caste itself remains. Hence, there will be no "passing of the caste system," in the sense spoken of by Mrs. Besant.

* * *

The only question for those who value the restrictions, so-called, now existing is to consider whether they must not protect themselves against the aggressive intrusion of the reforming section. If they wish to maintain the existing *sadacharas* (shastraic observances), they must observe them in their own daily life and also avoid mixing socially with those who disregard them. The latter will become more and more difficult, as the numbers of those who set them at naught increase. Hence, it will become necessary for the so-called orthodox or Vaidika section to combine together, men of all sub-castes within each main caste, so as to preserve the numbers needed for the maintenance and healthy breeding of the members of the families who belong to it while at the same time it gets clearly differentiated and distinguished from those who abandon the restrictions which it regards and values as sound.

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The Puranas declare that there will be a *Kalki-avatara*, and the Gita places the need for an avatara on a rational basis. When the need arises, we may be sure that the divine incarnation will appear on earth. The Bhagavata Purana also states the fact that the coming of the divine personage will be heralded by the appearance of holy precursors who are commissioned to re-establish Hindu society on its eternal foundations. Moreover, our sacred authorities declare with one accord that the next incarnation of Vishnu will appear in a Brahmin family. All these circumstances may be accepted as self-evident truths by those Hindus who are blessed with the eye of faith. We are living in the age of reason. But, even in this age of reason, there are large numbers of men who accept as gospel truths not only the revelations

contained in the sacred books of the various founded religions of the world, but even the revelations contained in the works of people still living among us like Mr. Leadbeater, or only recently passed away, like Madame Blavatsky. If there are people among us who can believe that Ramanujacharya is still living in flesh and blood in his mountain retreat, we see no reason why we should disbelieve the revelations regarding the future appearance of the *Kalki-avatar*, contained in almost all the Puranas. Anyhow, we do not see why we should abandon our hope that the Brahmin caste and other castes now forming the Hindu community will live on in some form or other.

* * *

At any rate we need not be frightened by Mrs. Besant's bogey of the "passing of the caste system" or by her statement that "the quality and the name" of the caste of Brahmins or others do not "go hand in hand." We know also that she is mistaken when she says that the Brahmins possess what she calls "the coronet of privilege." We have no privileges of a *substantial* kind. The shastras allow Brahmins to take money in return for priestly offices, and *Dakshinas* or gifts of coin, &c., on ceremonial occasions. But no one can be *compelled* in these days by law to call in the aid of a priest or to offer any gifts to any one. The law in British India places men of all castes and creeds on the same level, and offers equal protection and opportunities for all.

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Moreover, the Tiyya caste, for instance, has formed a spiritual and caste organisation of its own and dispensed with the services of other castes. All Non-Brahman castes and subcastes can similarly found —and are engaged in founding—their own organisations. The Brahmins do not enjoy any special privileges under the British Government, and the Non-Brahmins are allowed special concessions and opportunities for improving their worldly positions. The grants made to Brahmins in the past are often being turned to other purposes, or are not availed of by the Brahmins to a very large extent. As time passes, the number of Brahmins who are benefited by them will be limited to a few. In these circumstances, if the caste is saved from "passing" it must be entirely due to their inherent staying power and their power of self-adjustment to the conditions and needs of the time. We think that not only the Brahmins, but all other existing Hindu castes, possess this power of self-adjustment. Swami Vivekananda has well said that "India is the land to which all souls must come wending their way to God." The people of India will ever preserve their individuality in order that souls may re-incarnate among them and achieve their freedom from Samsara. The caste-system alone can furnish the bodies suited for the gaining of spiritual peace and freedom and the opportunities of spiritual instruction needed for the gaining of true spiritual development. Hence, there can be no such thing as "the passing of the caste-system" threatened or anticipated by Mrs. Besant.

Olla Podrida.

Russia has given the world a convincing proof that she has got at least imagination if not common sense or goodness. The ex-Czar's body was exhumed from the forest where he was executed and *ceremoniously* conveyed to Ekaterinburg where *it lay in state* in the cathedral prior to *temporary* interment in Omsk. So some ceremony is shown to the dead body though none was shown to the living body. The dead body is lying in state though the living body could not sit in state. Indeed the dead body seems to be making a sort of royal progress, as we are told that even the interment at Omsk is to be temporary. He was living in a condition of Death-in-life before, and now he is to have a state of Life-in-death. This is veritably the tenth wonder of the world and all the world thanks Russia for her having added to the list of the wonders of the world.

* * *

The great war is not content with impressing human energies in its service. "Quick lunch dogs" as they are called dart about bearing delicious eatables on their back (and not in their own stomachs).

They are provided with masks to go safely through the poison gas zone. Happy man who not only kills himself but also kills his dumb brothers! For what? Heaven knows for what.

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Mrs. Annie Besant in her recent lecture spoke about life after death. The ex-Czar has already given us a convincing *proof* of life after death. What do we want lectures for on this subject? Mrs. Besant says that the war is not a tragedy but a great heroic sacrifice. Is it? At any rate, is not the waste of human life by the Germans who seek to overthrow the eternal principles of righteousness a grim tragedy?

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Death, the old enemy of man, is busy everywhere. Influenza has been of late making itself felt. Quite recently a motorman in the service of the Madras Electric Tramway Company died of electric shock caused by carelessly handling a live wire. So a live wire is Death in disguise to a live man. But what is human life when weighed in the scale against human civilisation?

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Quite recently a Hindu lady supported by a public speech the resolution to form the Varadarajulu Naidu defence fund. And yet the millennium is not come!

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Defence funds are not the only feature of our glorious new-born life. Memorials for all sorts of people are an equally important feature. There is the Giri Row memorial; there is the Ranga Row memorial; there are ever so many memorials. Why is it that with such stimulants to stimulate the memory, the world is so forgetful in this golden age?

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The Indian boy scouts have given public notice in *New India* on 21-9-18 that hereafter they will attend all public meetings and have sworn by the lotus and the star to this effect. Orators, Beware!

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The following comment in the Madras Mail a few days ago on a momentous announcement in the "Wanted" column in an Indian daily speaks for itself. "A local Indian contemporary advertises in its "wanted" column for a bride above 16 for a Srivaishnava *Brahmin* and adds the mystic symbol Number 28. Does this mean that the advertiser has 27 wives? If so, we should be inclined to say, 'hold, enough'."

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We know of course that this is pre-eminently the age of advertisement, more even than it is the age of freedom, the age of science, and the age of democracy. Very often advertisements are only licensed lies. But what of that? Some time ago De Quincy wrote about Murder considered as a fine art. The latest fine art is the art of advertisement. Poetry has become her handmaid and scribbles verses in her service. Dramas and circus performances are all of them advertised equally well by the divine art of music. The only god of these days is the daily newspaper and the only means of worship is advertisement (mostly self-advertisement) tempered by abuse of others.

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But why advertise for brides and bridegrooms? Are the sacred relationships of life a matter for advertisements and answering advertisements? Why not then advertise for children? What is at the bottom of this new spirit after all? Mere vain-gloriousness, mere love of publicity, mere desire for physical pleasure. Is this the sum of modern life?

SCRUTATOR.

Economics and Co-operation.

[M. R. Ry. N. SUBRAMANIA IYER, M. A.]

FOREWORD.

If we take society, either as an edifice to be built up and maintained, or as an organism to be evolved and preserved in a state of health and progressive efficiency, a plan representing the perfect or normal state is the first essential. But what that plan is has not been agreed on. Further, among a body of people purporting to work for identical interests, a certain amount of co-ordinated thinking, speaking and acting in the direction of a common goal is

indispensable. Among us, unfortunately, such co-ordination is often conspicuous by its absence. The question of economics in our society has therefore, become a "problem." In regard to this problem, however, true co-operation promises the only solution. Now, let us enquire what is the economic structure of human society, and what true co-operation really is and what it is not.

ECONOMIC STRUCTURE OF HUMAN SOCIETY.

Food is the primary want of man; and when it is sought from land, no country can ordinarily have enough of it for all her inhabitants to engage themselves in. In Travancore, with its natural facilities for agriculture, and with heaps of people taking to land for want of demand in their own occupations, agriculture engages but two-thirds of the population, though in the normal condition where each agriculturist is to have enough of land both for actual cultivation and for purpose of live-stock, the proportion of population which the land may fairly support must be much less. The question is how is the non-agricultural population to get its food? Food is needed by all, and these all cannot take that food by force, or expect to be given it *gratis*. They have therefore, to earn it. This they can do only by supplying various wants to those that produce the food. What does the food producer want? He wants, we know, implements, clothing and other articles of necessity, convenience and comfort. The producers of those articles are called the "industrial" classes in particular. But both these, agricultural and industrial, are producing classes and want somebody to distribute what they produce. Otherwise that burden will fall upon the producers themselves and lessen the quality and quantity of their production. And all these classes would need a protector to guard against encroachments on their person, property, right to labour etc., both from within and from without; and all these classes again would need some people who would do their religious and allied work.

These, production, distribution, protection and religion are the four main wants of social man. While the remuneration which the producers of food and other material substances get as the value of their labour would be called "prices," what the distributors or the commercial class would be allowed to take is called "profits". Again, while that which the protecting agency in a society would receive would be called "revenue", what the religious class would get would be called "Church" or Temple money, benefices, national charities, Danam, Dakshina etc; And all these represent merely the exchange values of their respective labours. They belong to the same genus in economic terminology. And if we refer to these things, platitudes though they may seem, with such particularity, it is only to show that if the great reservoir of food grown and stored in a country by the food-producing classes should be useful to the country at large, there must be channels for distributing that food. This distribution can only be in exchange for the several things that the food-producers require or services. In fact, "channels" is but another name for this exchange or mutual demand. There must be in the land sufficiency of industrial labour, sufficiency of commercial labour, sufficiency of Governmental labour and sufficiency of religious labour, and a state of vigorous mutual exchange must exist among them all. If such an exchange did not exist, it would be like making a big Pechipara reservoir but undertaking no channels for the distribution of its water. The maintenance of a complete system not only of food-production, but of food-distribution as well is therefore the main objective of all economic endeavour. In other words, prices, profits, revenue and religious dues to the producing, distributing, protecting and religious classes respectively must be ensured in equal and adequate permanence. This will be the permanent ordering or settlement of a country. The permanent fixation of tax to Government cannot by itself constitute true permanent settlement. While, in a country, then, permanently settled in its real sense, the safe-guarding against disturbances from within and without will be in the charge of Government, the responsibility to exchange one another's labours and thus help each other like members of a family which is true co-operation, will rest on the society as a whole.

THE LESSENING OF DEMAND, THE FIRST CAUSE OE ECONOMIC DEPRESSION IN INDIA.

When, among a people, the several trades and occupations have once got permanently settled in remuneration and honor, each

family automatically tries to keep up its particular occupation in un-interrupted succession. The first result of this arrangement is that the balance of supply and demand stands untilted. And as long as it is so, no occupation will, ordinarily speaking, be ill-done or not done. The keeping up of the demand for each other's labour is all that would be generally needed to maintain the original level of quantity and quality. If, in India society was once organised in this manner, its depression, wherever it may be found, must be traced, not to wanton neglect in any functioning, but to the lessening of demand for that function due to the sense of interdependence in society and consequent mutual responsibility having been forgotten by the component parts. If, therefore, any industrial service, be it the industry of production, the industry of commerce, the industry of religion, or any other, has failed in quality or quantity, it was simply because the society was not particular about that service and did not feel any responsibility for what happened to those who lived through its means. This forgetting of the sense of mutual responsibility among the people in a country is the ultimate, genetic, psychological cause of lessened mutual demand and consequent depression. For clearness sake, it may be well just to hint at some of the precise forms in which that lessened mutual responsibility showed itself, in other words, the immediate, precedent, physical causes.

GROUNDS FOR THE LESSENING OF DEMAND.

One of these is that the articles which our industrial classes produced, or the services which our exchanging, banking or religious classes performed, have not been good ; or they are not cheap nor even easily had ; or, they are neither good nor cheap nor plentiful. But, let us note that when there is an established society with un-interrupted demand, there must be, as already stated, continuity of supply. A change of occupation with each successive generation would be neither necessary nor profitable, and all that Government have to do is to ensure and safe-guard the people's right to inherit, and live on, their respective occupations, just as, for intance, the King inherits his throne and the right and duty of protecting his subjects. In such a society, the quality of a particular work can only increase with time by virtue of repeated performance, and never deteriorate, provided of course that the article of service in question remained in as much requisition as before, and provided also that the right to make that article or render that service was duly safe-guarded. On the other hand, the continued doing of it will even make the doing easier and enable its being exchanged at a more favourable rate to that extent. Cheapness and efficiency *will* increase with increase in demand, though of course they *must* decrease with *its* decrease. If, therefore, decrease of demand it is that has in the first instance led to the deterioration of an article or service, and perhaps of making it sell dear, the still further decreasing of that demand on the ground of bad quality or high price for which that decreased demand is alone responsible is neither right nor righteous. We must restore the demand at all cost. Else, it will be a case of arguing in a vicious circle. The intensifying of a disease cause can only, it is obvious, strengthen and not remove the disease.

Another immediate cause which has tended to the lessened demand for the industries of a country may be mentioned. And that is, changes in modes and habits of housing, living, dressing etc., without considering how they must affect the industries engaged in ministering to the things changed. The established supplies and services in a country are all so many units of exchange and go to make up the co-operative basis on which alone can a stable society be ever reared or maintained. In India, centuries of demand for a certain article or service, have ensured the supply of them and, for that purpose created a class of people recognizable as a distinct social group. If we light-heartedly dispense with that article or service, whether as a matter of necessity, convenience or mere fashion, in the matter of either dress, decoration, rite, ritual or any of the numerous other things that constitute the units of exchange in a society, such a policy cannot but mean the disemployment, or taking the food from the mouths, of several of our people. Under the modern conditions of strenuous existence, carts *have* to give place to the Railway, and canoes to the steam launch. But every responsible society should, in all such matters, strive to take a correct account of

the families that would be disemployed by the change. Taking such account, we should provide other suitable and congenial employment in its place. Where the old industries and other means of livelihood are already getting restricted, any further disemploying, and that without provision for adequate re-employment, is anti-social. This let us all remember. Next to food, clothing is the indispensable want of the human animal. Next to the industry of food production, therefore, the largest population in a country have naturally depended on the industry of dress. Here lies therefore the great risk of interference with national dress, toilet, or in fact any other item of national personality. The gradual abandonment of our national dress not only by men but by women as well—an abandonment which threatens to be soon complete, assuming the present rate of change to continue—deserves to be looked into in this, its economic, aspect by all sober and thoughtful heads.

(To be continued.)

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(continued.)

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Gudakesa, the conqueror of all, having thus spoken to Hrishikesa, and said to Govinda 'I will not fight', became silent.

NOTES:

1. He did not go away from the field. His was the silence of a pupil praying for illumination and waiting for guidance.

2. ह Madhusoodana says that this mark of explanation shows that Arjuna's grief was not natural to him but was a new and sudden feeling.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Then Hrishikesa, with an apparent smile on his lips, spake, O Bharata, these words to him overwhelmed by grief in the midst of both the armies.

NOTES:

1. प्रहसन् इव This is understood in various senses. Nilakantha takes it to mean that the Lord smiled as Arjuna spoke as if he were wise though he was not wise. Madhusoodana says that the Lord wanted to make Arjuna feel ashamed of his inopportune words and actions and qualifies this remark by saying that this was only a prelude to his instruction. Dhanapati takes it to mean that it was a reassuring smile implying that he was prepared to instruct and bless him. Others say that the smile shows the good temper of the born teacher and the indication of the teacher's mastery over his subject. Sridhara says that प्रहसन् इव=प्रसन्नमुखः सन्. The lips and the eyes are the most expressive portions of a beautiful face. That is why the poets and saints praise the Lord's करुणाकटाक्ष and मन्दहास. Mookakavi has devoted 100 verses to each of them. The words show that the Lord was then in his benignant (प्रसन्न) aspect. The beauty of his divine smile showed his प्रसन्नता. He was ready to shower His grace प्रसाद on Arjuna, his disciple and devotee.

2. सेनयोरुभयोर्मध्ये may qualify also उवाच This will show that the Lord in his abundance of grace and eagerness to uplift and save ignored the unsuitability of the place for the giving of his gospel.

(To be continued.)

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "*The Hindu Message*", Srirangam.

The Inter-Caste Marriage Bill

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

Mr. C. M. PADMANABHACHARIAR, B.A., B.L., Vakil, *Coimbatore*, writes:—

Mr. Patel's Bill is ruinous to the Hindu Social system and should be strongly opposed.

* * *

We give below extracts from the criticism of the late Rao Bahadur M. Rangacharya M. A. Professor of Sanskrit and Comparative Philology, on the Hon'ble Mr. B. N. Basu's Civil Marriage Bill, since they are now applicable with equal force to the Hon'ble Mr. V. J. Patel's Inter-caste Marriage Bill.

"That the practice of the ideals of Hindu religious thought and life is not strictly enforced by Hindu Society in all its various correlated compartments, and that, for instance, there are certain communities recognised to be Hindu, among whom marriage is more of the civil contract type than of the sacramental type, cannot go to prove that the sacramental ideal of marriage is not an essential element in what happens to be the highest Hindu thought and life. In the current controversy regarding this Bill, Lyall's *Asiatic Studies* has been referred to by a notable leader of neo-Hindu thought in the field of religion and sociology, evidently to prove that, because Hinduism is propagandistic in a peculiar way of its own, and slowly absorbs and receives into its fold many non-Hindu communities that are on its outlying borders, therefore there is nothing in it in the form of a definite creed or doctrine or practice by which we may with certainty judge communities to be Hindu or non-Hindu. It appears to me that from the same *Asiatic Studies* one cannot fail to gather that throughout the whole range of Hindu thought and life there is a unity without uniformity and that this unity is based upon certain central aims steadily telling upon the discipline of life as well as upon the creeds of thought. It must be easy to see that any new community, which wishes to become a part of Hindu society, has as a matter of course, to place itself in line with the compartmental arrangement of the various sections of that society, and that its members have to aim at the gradual acquisition of the power of personal purity and of self-restraint in matters appertaining to the satisfaction of all their natural appetites and desires; they have to worship certain deities and believe in the just and all-pervading doctrines of *karma* and reincarnation. The discipline of thought and life afforded by Hinduism has slowly rising stages like the rungs of a ladder; and in the direction and the goal of its ascent we have the means whereby the unity of Hinduism may be perceived. In the technical language of Hindu religion and philosophy, we may say that the direction of this ascent lies in the progress from the *tamasa* to the *rajasa* and thence to the *sattvika* condition of life, and that the goal thereof is ultimate self-realisation and God-attainment in the state of final emancipation known as *moksha*.

That in Hinduism there is such an underlying unity without uniformity has been given expression to in the following language by a modern Christian student and critic of Hindu thought and life. He says in the preface to his *Primer of Hinduism*—"Hinduism is a general name under which are grouped the exceedingly varied religious beliefs and social practices of more than two hundred millions of the inhabitants of India. Although these two hundred millions belong to many races and speak many languages, and although their gods, worship, idea and practice show extra-ordinary diversities, yet the use of the generel name Hinduism is quite justifiable; for they are all united in one great social organisation which rests on

a religious basis; the doctrine of transmigration is generally diffused through the whole mass; and there are certain social usages which tend to become universal among them." It is in fact too true that very often outside critics see the general plan and essential features of an institution better than many of its in-dwellers; even here it is the distant view that can best perceive things in their entirety and proper perspective. That Hinduism has built up a grand and durable social organisation, the unity whereof is without uniformity, is obviously due to the fact that its development has had to take place among a people belonging to many races and speaking many languages and characterised by extra-ordinary diversities in respect of their gods, worship, ideas and practices. Indeed no other kind of social organisation than that represented by the Hindu system of caste seems to have been possible or desirable in the midst of the multitudinous diversities of racial, social and cultural tendencies that have had to play their part in the long history of this ancient land. In this connection it cannot but be interesting to note the opinion of Sir George Campbell about the value of the Indian caste system as given in his book dealing with the relation between the Blacks and the Whites in the United States of America. Therein he has said—"In India I have had the experience of how communities of people varying in culture, rank and racial qualifications have lived for centuries amicably side by side: and this has been possible in India only through the organisation of caste". A very large number of the critics of caste in India are apt to suppose that it was artificially brought into existence to create disunion among an otherwise united and homogeneous people. But the truth of the matter is that it arose naturally under the influence of the unifying forces of advancing civilisation to bring about the best possible kind of unity and concord among the many heterogeneous communities to whom India became long ago the motherland of happy life and progressive prosperity.

Moreover, it cannot be hard for intelligent readers of the signs of the times regarding inter-racial relations in the world to see that the dream of the federation of the world and the parliament of man has already ceased to be a far away goal held to be possible of approach only in the realm of the poet's imagination. Even the poet's dream is already tending to show itself to be actually realisable under the auspicious influence of the growing sense of the common humanity of man all over the world; and when, in the fulness of time, this realised dream makes itself concretely manifest in practical social life, I, for one, have no doubt that then the compartmental correlation of communities, adopted by Hindu religion and Hindu civilisation in the interest of the advancement of the common humanity of man will serve as an example from which much valuable guidance, worthy to be followed in many details, might well be obtained. I may, with your permission, quote here the authority of the Reverend Dr. William Miller of the Madras Christian College, whose noble educational work done in our midst for many years can never be forgotten, to draw your attention to the fact that the solidarity of man is, as he has said, more markedly recognised in Hinduism than in any other religion. It is with a view to secure and safeguard this human solidarity in Hindu society that the rules and regulations bearing upon the castes and orders of that society seem to have come into existence; and, as you know, we call them by the name of *varnasrama-dharma*. The obligation of obeying and fulfilling the requirements of these rules and regulations has always been considered to be so great that it has become possible to say that nearly the whole of Hinduism consists in the due observance of the *varnasrama-dharma*. At any rate there can be no doubt that to abrogate caste and to secede from the compartmental correlation of Hindu communities is to go against one of the vital principles of the Hindu religion and the Hindu plan of life, a principle which has helped to foster peace, harmony and progress in the midst of a highly heterogeneous and hardly mixable population possessing diverse physical, racial, mental and moral qualifications. To abrogate caste is to stifle the aim of Hinduism to work out social unity even where there is no likelihood of establishing social uniformity. Unless the historic foundations of the mighty structure of Hindu society are all dug up and the whole of the ground-plan is laid out anew the compartmental synthesis of that society

cannot be markedly modified. Let us calmly and dispassionately ask ourselves if it is easy to do this tremendous work of pulling down and building up again, whether our social circumstances, as they now are, are truly favourable for our honestly undertaking such a task, and whether in the end, on our accomplishing the task, the gain to humanity would be definitely more than the loss. So long as the answer to these questions cannot be assuredly positive, we have none of us any right to do anything which may tend to weaken the old and long-standing foundations of Hindu society and Hindu civilisation.

The Week.

Referring to the recent food riots in this presidency, the *Pioneer* writes:—"The story of these disturbances has surely its moral for Government. We hear a good deal about Controllers these days, but there seems to be little or no real control, so far at least as the poor's necessities are concerned. True, Government has its Cotton Bill in prospect but what the situation seems to require is not the tackling of what is, after all, one problem piecemeal, but an earnest endeavour to find a solution for the problem as a whole."

* * *

In the course of the discusion in the Imperial Legislative Council the other day on the question of a further war contribution to Great Britain, the Hon'ble Pandit Madan Mohun Malaviya said:—

"It is an open secret that the Government of India first fought hard against the idea and that they eventually agreed after much correspondence and discussion to offer a gift to England. The public does not know what exactly passed between the Government of India and the India Office. But there is a strong belief and it is widespread, that the Government of India wanted to offer a much smaller amount and agreed to give a £ 100 milion only when the Government of England agreed to allow them to abolish the Cotton Excise Duty."

* * *

To foster social life among the natives of South India domiciled or resident in Benares, to take steps for their intellectual and moral advancement, to provide educational facilities and help generally to the pilgrims and travellers to Benares from the South, an Association known as the South Indian Association, Benares, has just been formed under the presidency of Professor Seshadri of the Central Hindu College. The organisers of the Association while recognising the undesirability of isolating their community from local surroundings hope to render such service to them as to make their lives happier, drawing them in closer bonds of friendship and fellow-feeling and keeping them in touch with the currents of national life in South India.

* * *

Sir Vithaldas Thackersey, President, Indian Merchants Chamber, Bombay, has sent the following telegram to the Member for Commerce and Industry, Simla:—The India Chamber whilst appreciating the object underlying the Bill for controlling cloth considers it unfair and inequitable to the weaving industry in the absence of similar control over imported goods. Unfettered liberty to Japanese imports would give Japan great advantage over Indian mills. The profits thus earned at our expense will enable Japan succesfully to compete with Indian mills in future. My committee are of opinion that there will be many practical difficulties in carrying out the objects of the Bill. There is no guarantee that standard cloth will reach the poor at standard rates nor that middlemen will be prevented from taking advantage of the provisions of the proposed measure and making illicit profit. The Chamber respectfully urges the abandonment of the measure as unpractical without radical amendments thereof after careful examination of details in consultation with all the interests concerned.

* * *

It is understood that the appointments to the two Committees to be constituted in connection with reform proposals have been offered to and accepted by the following:—Said Aftab Ahmed, Member of the Secretary of State's Council, Sir Frank Sly, Dr. Sapru, Messrs S N. Bannerjee, H. F. W. Gillman, V. S. Srinivasa Sastri, C. H. Setalvad, H. L. Stephensen and J. P. Thompson.

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